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WALK IN HOLY PLACES

ARE we facing another war? The burning embers of the last great world conflict are hardly cold, and yet we see the hand of aggression spreading fear among men in various parts of the world. It seems as though the shadow of another war is being cast upon us. Already men are beginning to wonder, not whether there will be another war, but when the next war will start. In spite of this, in the hearts of thinking people there is an ever-growing desire for peace and an earnest yearning for the day when swords and spears truly will be formed into plowshares.

What causes war? It is only the unrighteousness and selfishness of mankind. Many people blame God for war. Others feel in the midst of war that God should bring it to an end, to stop the carnage and suffering.

Is it the will of the Lord that men should fight each other and kill each other and bring about famines and pestelences? In discussing this subject at one time, President Joseph F. Smith said: "Would it be possible, could it be possible, for this condition to exist if the people of the world really possessed the true knowledge of the Gospel of Jesus Christ, and if they really possessed the spirit of the Living God could this condition exist? No, it could not exist, but war would cease and the

contention and strife would be at an end. And not only the spirit of war would not exist, but the spirit of contention and strife that now exists among the nations of the earth, which is the primal element of war, would cease to be. We know that the spirit of strife and contention exists to an alarming extent among all the people of the world. Why does it exist? Because they are not one with God nor with Christ. They have not entered into the true fold and the result is they do not possess the spirit of the true shepherd sufficiently to govern and control their acts in the ways of peace and righteousness. Thus they contend and strive one against another and at last, nation rises up against nation in fulfilment of the predictions of the prophets of God that war should be poured out upon all nations."

In the days of the Prophet Joseph Smith the Lord declared in a revelation, "Therefore, renounce war and proclaim peace and seek diligently to turn the hearts of the children to their fathers and the hearts of the fathers to the children."

The Saviour is the Prince of Peace. He it is whom we worship. It was the Saviour himself who, among the Nephites, condemned disputations among the people and urged them to love others as themselves.

Everyone will agree that we are living in perilous times. Many have said that

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God, Unchanged, Everlasting

By President J. REUBEN CLARK, Jr.,
of the First Presidency.

(Delivered over Radio Station KSL on the Church Sunday Evening Hour from the Tabernacle Temple Square, Salt Lake City, Utah, January 25, 1948.)

FRIENDS of the air:

Last week we spoke to the point that to enter the kingdom of God men must put pride and self-sufficiency from their hearts, and become as little children. Tonight we shall speak to the point that the scriptures declare that the Father and the Son are "the same, yesterday, today, and forever."

Every child of God born on this earth, from the most benighted savage to the most learned savant untouched by infidelity, has in his heart a belief in a supreme being,—a diety. The concept of diety in the savage will differ from the concept of the savant, but basically their concepts will have in common a belief in the omnipotence, omniscience, and omnipresence of that diety, whether it be one god or a galaxy. That all men have by a universal, instinctive birthright of earth-existence, we may assume as truth. Some of us are blessed not only with this birthright but by a spiritual knowledge (I Cor. 2:11 ff.) which is more sure than the sense-knowledge of the body.

So in the talks which follow, we shall assume without doubt or uncertainty that God is and lives; that he is omnipotent, omniscient, and through his Spirit and agencies, omnipresent. Thus all things are possible with God. (Mark 14:36). He cannot be limited. Moreover, God's ways are not man's ways (Jacob 4:6 ff.); indeed, "his ways (are) past finding out" (Rom. 11:33) since God is infinite, man finite. Sometimes his Spirit enlightens man's understanding, and man may, for a brief space, vision eternity and its creations. (Moses 1.) These visions come when the Lord has some special purpose to serve or some particular blessing to bestow.

God is our Father. We are his children. He created us; we did not create him.

No greater heresy exists, or one more destructive of Christian faith, than that man makes his own god, who changes with the times and with the cultural and intellectual development possessed by the man creating him.

This heresy lies at the base of all such man-made doctrines as that the God of Abraham, Isaac, and Jacob, and of Moses and of the Israel of the time of Moses and later, is not the God of the Christian world, not the God of today; that now we have another, a more humane God, one of love and mercy. If this heresy were true, the whole body of scripture we know would be a delusion and a snare and would fall to the ground false and worthless.

John opens his gospel with this great exposition of eternal truth:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made: In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (John 1:1-4, 14.)

This declares the Father and the Son, each as God (Jude 25); John tells us that "in the beginning" they were together; that the Son—the Word—created all things that were created; that Father and Son were together before the Son was tabernacled in the flesh (John 17:5); and after the Son was resurrected, he ascended into heaven to the Father (John 16:16, 28)—his disciples saw this (Mark 16:19; Luke 24:50-51; Acts 1:9-11); and Stephen, after

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Personality of God, the Father

By President J. REUBEN CLARK, Jr.,
of the First Presidency.

(Delivered over Radio Station KSL on the Church Sunday Evening Hour from the Tabernacle Temple Square, Salt Lake City, Utah, February 1, 1948.)

FRIENDS of the air:

Last week we saw that God lived, that he is the same, yesterday, today and forever, unchangeable, from everlasting to everlasting, and that he was not a god changing with the times or with the reason of men.

Jesus, on that last evening he spent with his apostles before his death, went with them from the Passover Chamber to Mount Olivet, and there petitioned his Father in the great intercessory prayer, saying:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."
(John 17:3.)

Of what manner of being is God that we may know him and gain eternal life.

Much confusion has grown in the Christian sects on this matter from the days following the Apostolic Church that was taught, officered, and directed by Christ's apostles. While avowedly trying to exclude rationalizing on the subject, nevertheless the post-Apostolic Church has sought by human reason and wisdom to describe God and his attributes acceptably to human reason instead of accepting him as he has declared himself to be.

One creed declares "there is one true and living God, Creator and Lord of heaven and earth, almighty, eternal, immense, incomprehensible, infinite in intelligence, in will, and in all perfection, who, as being one, sole, absolutely simple and immutable spiritual substance, is to be declared as really and essentially distinct from the world, of supreme beatitude in and from himself, and ineffably exalted above all

things which exist, or are conceivable, except himself." (The Vatican Council, 1870, Schaff's Creeds of Christendom, v. 2, p. 239).

Another creed affirms: "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost." (The Church of England Creed, American Revision, 1801, id. v. 3, p. 487.)

Higher critics, essentially atheistic in their approach, have developed the heresy referred to last week, that man makes his own god, that so-called religious truths are man-made, that such truths vary and change as human reason develops or retrogrades, adding that miracles are mere deceptions, myths, and that Jesus Christ himself is a myth, and then they have added a multitude of other heresies that disturb the thoughtless and entrap the unwary.

But how far afield these go from the simple statements of the scriptures.

The Holy Bible, which every Christian must accept, declares in the plainest of English, that man is in the image of God:

"And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27; and see the statement in the Prophet's inspired revision, Moses 3:7.)

The Saviour was in the image of the Father. Preaching in the Temple, Jesus declared:

"And he that seeth me seeth him that sent me." (John 12:42 ff.)

Paul, speaking to the Colossians, declared Christ was "the image of the invisible God" (Col. 1:15); and to the Romans he said, speaking of God and the Son, that the Son was "the express image of his person," that is, God's person. (Heb. 1:3.)

The scriptures are filled with incident and description that declare God possesses the attributes that are also the Christ's, attributes found in the children of God:

He talked with Moses "face to face, as a man speaketh unto his friend" (Ex. 33:11); "even apparently, and not in dark speeches." (Numb. 12:8; and see Moses 1:2 ff.)

He had attributes that Christ showed, and that men possess. He himself declared in the Ten Commandments that he was "jealous" (Ex. 20:5); and he so spoke at other times. (Deut. 4:24; 6:15.) Joshua warned the people that their God was a holy and jealous God. (Josh. 24:19.) In the ancient days the **anger** of the Lord was declared as hot against Israel (Judges 2:14) and he visited his **anger** and **wrath** upon the people time and again, and especially against their wickedness. (Judges 3:8; 2 Kings 13:3; Rom. 1:18; 2 Nephi 26:6; D.C. 1:13; 5:8; 19:15; 61:31; 82:6; 97:24; Moses 8:15.)

But God is also full of **love** and **mercy**. How tenderly he spoke as he passed before Moses: "The Lord, The Lord God, **merciful** and **gracious**, long-suffering, and abundant in **goodness** and **truth**, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6-7) and mark Daniel's testimony:

"To the Lord our God belong mercies and forgiveness, though we have rebelled against him." (Dan. 9:9; and see Eph. 4:32).

Moses declared to Israel in the wilderness:

"Only the Lord had a delight in thy fathers to love them. . . . He doth

execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." (Deut. 10:15, 18; 23:5.)

Jesus declared in his great discourse on the Mount of Olives, already referred to:

"For the Father himself loveth you, because ye have loved me, and have believed that I came out from God" (John 16:27); and John said: "He that loveth not knoweth not God; for God is love." (1 John 4:8.)

Another ancient prophet declared:

"But behold, the Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled about eternally in the arms of his love." (2 Nephi 1:15.)

Finally, Jesus discoursing to the timorous Nicodemus, who came to him by nightfall, declared:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John 3:16.)

If plain English words can ever express a precise meaning, then these words must mean what they say,—that man is in the image of God, is God's likeness; that the Only Begotten is in the likeness of the Father, his "express image", and we know man is in the likeness of the Only Begotten for he dwelt amongst us. So God is a person of the same essential form and stature as the Only Begotten and as his children he has body, parts, and passions.

Then why mock God with heresies? Why make him a falsifier by teaching he is something else than what he and what his Son have declared him to be? If God be an essence, immense, nebulous, formless, without body, parts, and passions, as the wisdom of men conceive, why did he not so tell us straightforwardly, honestly, explaining.

"Since you cannot conceive or understand me as I am, I am falsifying by telling you that mine Only Begotten and you, my

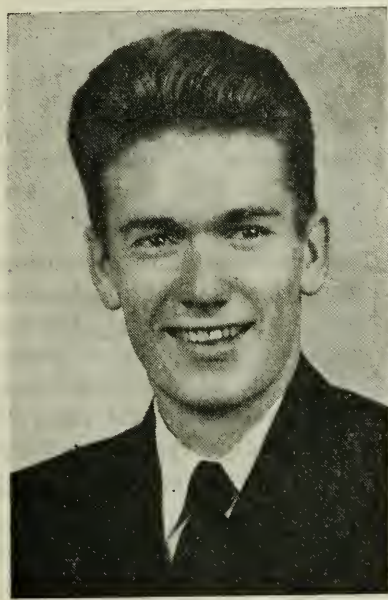
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Book of Mormon, True or False

By Elder G. PHILLIP MARGETTS.

IN spite of numerous assaults made against the Book of Mormon for over one hundred and seventeen years to prove it man-made, it still stands as a challenge to the world today of its own authenticity. It is claimed by thousands of faithful adherents to be a second witness for our Lord and Saviour, Jesus Christ, and to be comparable to the Holy Bible in its teachings.

Besides the burning testimony of thousands as to its divinity, also modern day discovery and facts point to its genuineness, as a proof for those who "seeketh after a sign".



Elder G. Phillip Margetts.

The stories and rumours circulated throughout the world today by anti-Mormon writers about the Book of Mormon, are usually motivated by a spirit of blind prejudice because of the ignorance of the people as to the true facts. Most of the writings against Joseph Smith and the Book of Mormon originate from one source, "Mormonism Unveiled", published in 1834; this was four years after the publication of the Book of Mormon. It was

written by a man who was excommunicated from the Church because of immoral conduct. In his spirit of anger and revenge, he did all in his power to disprove the story told by the Prophet of the coming forth of the "everlasting gospel", by compiling statements of antagonistic neighbours of the Smith family into a book of lies.

His attempts being futile, many others tried to disprove the book, to no avail. Some said that Joseph Smith was dishonest and mad. Others said he was an epileptic, and wrote the book during his fits. Still others claimed that he received outside help from a more learned person. But with all the statements made to tear down Joseph Smith's character, none of them are proven facts. The inconsistency of the statements made by these writers, point to the ignorance of the facts which are in their possession.

True are the Saviour's words, that "a prophet hath no honour in his own country". Joseph Smith was rejected among the people of his own community, the same as the prophets of old, and he finally was murdered in cold blood, sealing his testimony of the authenticity of the Book of Mormon.

The book itself has come forth as fulfillment of ancient prophecy made by Isaiah, John the Revelator, and others. Its teachings not only agree with the Holy Bible one hundred per cent., but also reveal in detail doctrines to which the Bible has not made clear.

Historical facts, which are in possession today as to the coming forth of the Book of Mormon, should be proof enough that there was no possible fraud or deception on the part of Joseph Smith. It would have been utterly impossible for him to deceive his own family, and so many of his friends and associates in believing in him to the point that they would give up their lives—professing the divinity of his story. Hun-

dreds left their homes and voluntarily gave their lives, and withstood all kinds of bitter persecution by the outside world, to follow a man who claimed he had translated an ancient record through the gift and power of God, containing the "everlasting gospel", given to him by an Angel of God.

What greater testimony of faith could be shown than that of the early Saints of the Church who so willingly made sacrifices to establish the Kingdom of God here on earth by just believing in the testimony and the guidance of the Prophet Joseph Smith?

Events from the time Joseph Smith claimed he received the "Gold Plates" until the present day bear testimony of its reality, as also do the testimonies of the eleven witnesses and Joseph Smith. Also the continual increase in the acceptance of the Book of Mormon by all "nations, kindreds, tongues, and people".

No one can deny the truth of the Book of Mormon unless they first are in possession of all the true facts, and the events that transpired prior to its publication, beginning from Joseph Smith's childhood to the present day. These facts are open to anyone who desires and is interested in finding the truth from historical data.

Even with all the historical facts in our possession today, there is still much faith which must be manifested on the part of a believer of the Book of Mormon in order to sustain his belief.

Any book, which can stand up as a living testimony of truth for thousands of earnest believers for over a century, deserves an honest investigation by the outside world, as to the truthfulness of it.

The greatest proof and testimony of the divinity of the Book of Mormon, is the book itself. Anyone reading the book with "a sincere heart, with real intent, having faith in Christ", the truth of it will be made manifest to him through the power of the Holy Ghost; by the Holy Ghost one may know the truth of all things. What greater promise can be given than this?

It is with the deepest sincerity that I have within me, that I bear witness and testimony at this time to the restoration of the Gospel by the Prophet Joseph Smith, and to the truth of the Book of Mormon. I exhort all to study diligently this new witness for Christ, so we as Latter-day Saints can defend this gospel truth.

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Christ's ascension, "being full of the Holy Ghost," declared to his executioners: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:55-56); and in mighty vision vouched to modern prophets, the Son has been seen standing on the right hand of God, with holy angels attending and worshipping. (D.C. 76:20-21.)

Jesus repeatedly declared his Sonship to those about him (Matt. 7:21; 12:50; 16:17; 18:19; 26:29) and to the Father himself in the great intercessory prayer in the Garden, saying: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." (John 17:1.)

The Father himself formally introduced the Christ as his Son, at the baptism by John (Matt. 3:17; Mark 1:11; Luke 3:22) and so announced him to Peter, James and John at the time of the transfiguration. (Matt. 17:5; Mark 9:7; and see 3 Nephi 11 and Joseph Smith Tells His Own Story.)

The Father and the Son were one in all the Son did and in all he taught (John 5:17; 8:13 ff.). There were no differences between them; there could not be, for both were infinitely wise.

Paul declared to the Hebrews: "Jesus Christ the same yesterday, and today, and forever," and added warmly, "Be not carried about with divers and strange doctrines." (Heb. 13:8-9; and see D.C. 20:12, 17; 35:1; 38:1-4; 39:1; 68:6; 76:4; 136:21.)

There is no room in Christian faith for the heresy that man makes his own god, who changes with the times and

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MISSION NEWS

PRESIDENT and Sister June B. Sharp and daughter LaJune left Cumorah by motor-car on April 2nd on a six-week tour of the Mission. They arrived in Port Elizabeth on the 3rd. Conference was held with the Branch on Sunday. Members and friends enjoyed this day of spiritual feasting. After an enjoyable three-day visit, they drove to East London, arriving there on the 7th. Once again a Conference was held on Sunday with the Branch. They remained in East London five days and it was the longest visit President Sharp has paid that city since labouring there as a Missionary in 1914. Even now, the Branch membership is looking forward to the time that the President will visit them again. After a few days travelling, the Presidential party arrived in Durban. On the 18th the Branch assembled for a Conference. After leaving Durban, they plan to visit Johannesburg and surrounding area, Bloemfontein, and Kimberley before returning to Cumorah about May 15th. In the next C.S.M. we will try and give an account of their mission tour.

The Cambridge Town Hall has been secured by the East London Branch as a place for holding services. This will provide a more pleasant and suitable place for worship and observance of the Sabbath Day.

Matters of business, along with a social visit, brought Brother Reaford Futter, of the Springs Branch Presidency, to Cumorah on Wednesday, March 24th. Brother Louis Duncan, President of the Durban Branch, called at Cumorah on Sunday evening, April 11th. It was a pleasure having these brethren visit us. Greetings from their respective Branches were appreciated. On Sunday, March 21, the Durban Relief Society held a very enjoyable programme in commemoration of the organization of the Relief Society, March 17, 1842, by the Prophet Joseph Smith. Brother C. H. Spear returned to

Durban from Johannesburg, where he has been receiving treatment for his arm. The Sunday School held a very successful Beetle Drive on March 6th.

"Mom and Me" was the title given to the Junior Girl party held at Cumorah on April 6th. The girls entertained their mothers to an evening of "food and fun" under the direction of Sister Theo Cherrett.

The Junior Girls also sponsored a Fun Fair on April 9th. The M Men were guests of the Gleanor Girls at a Comradery given April 6th. New officers and members were welcomed into the group. The girls wore formal evening dresses and presented a programme, followed by refreshments. A Climbing Party of thirty-six young people hiked up Table Mountain on March 29th. Making preparations to go to Salt Lake City, Utah, U.S.A., via England, are Sister Felicia Fourie and Brother Hansel Rayner. Felicia will be employed there and will stay at the home of President Richard E. Folland. Hansel will enter Brigham Young University at Provo during September and study in the field of music. Both are scheduled to sail from Cape Town on June 18th. In England they will join Sister Helen Sharp and travel together from there to America.

Brother Thomas Wilson and daughter, Sister Beatrice Julyan, of Mowbray, left April 9th on a holiday. They sailed up the East Coast and will visit Port Elizabeth, East London, and Durban. Brother Alvin Park, President of the Mowbray Branch, is on a holiday and will visit these same cities. We hope they enjoy their trip. Sister Patrica Allen, daughter of Brother and Sister Frank Smith, of Goodwood, has returned from England to make her home with her parents. Her husband, who is serving in the British Navy, will join her next year. We wish to extend our best wishes to Sister Daniels, of Gardens, who has been very ill for a long

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GANDHI, A MAN OF PEACE

By MARBA C. JOSEPHSON.

"**M**AN OF PEACE" is one way of describing Mohandas Karamchand Gandhi, who had in his room a single decoration, "a glass-covered, black-and-white print of Jesus Christ, on which were printed the words, "He is our peace".

Always Gandhi revered the teachings of the Christ, and better than most people, he lived to those teachings. He studied repeatedly the Sermon on the Mount, which he accepted implicitly, and which he said would form the basis of the constitution for free India.

In a world of hatred and a world where force has been so much in evidence, he went his way, offering no force of arms, nothing of violence in the face of violence, and his death, which came violently, did not catch him unawares. He signed his forgiveness of the man who killed him.

But what of passive resistance in the world of today? Can it be adhered to? we ask. In the face of all that is existent, how can one accept this doctrine? In his life Gandhi, who came to be called mahatma—which translated means great-souled, high-minded—that peace is a way of life. It was not easy for him, for he had ideas in the beginning, similar to those of any other young man, of what he wanted to do, what he would like to achieve. Power was certainly among these ideas that centered in his thoughts.

Finally the idea of power was sublimated; it came to be that kind of power that comes to any truly great leader—that of pointing the way to industry and study and leading his people in the path of peace. A trained lawyer, he gave up a lucrative vocation to champion the cause of the people among whom he lived. But he came to espouse an even greater cause than that of the people of his own class. His heart ached for the outcasts of his country,

the Untouchables, who were not considered in any way equal to others in India. Unlike most people he did not stop with a mere feeling of sorrow; he resolved to do something about it. He mingled freely with them and helped by the force of his courageous example to break down the enervating caste system that enslaved them.

It would be folly to place Gandhi among the great founders of religion. What he did was to take the religions that he found, sublimate the best in them, and apply this to the situation in India. To India and the world he became the greatest exemplar of peace, which had been preached by many before Gandhi.

To Latter-day Saints many of his practices are readily understandable and acceptable. In his life he exemplified the teaching of the Master: "Love your enemies, bless them that curse you, and do good to them that hate you." When he was in South Africa, he was subjected to all kinds of indignities and physical injuries because of his being an Indian. Regardless of this injustice, at the outbreak of the Boer War the Indians decided that they would volunteer to do nursing and medical work among the sick and wounded and at last the Government accepted the offer and permitted them to form an Ambulance Corps. This active policy of overcoming evil with good certainly emulated the Christ's admonition. This was the beginning of an active acceptance of this principle, for throughout his long life (Gandhi was born October 2, 1869, and died January 30, 1948) he practised this admonition: "Be not overcome of evil, but overcome evil with good."

Certainly this one practice of Gandhi should receive our full commendation and adherence. We who are Christians would

do well to emulate his example in this respect.

The principle of the fast day was revealed to the members of our Church. Gandhi, too, has found the fast effective. He has used it to bring people to his point of view—and the amazing thing is that it has brought them to it. In a recent publication the statement was made that the fast could not be effectively used in the West as it has been in the East. But that is not entirely true, for through the fast Gandhi evidenced his undying faith—and faith certainly is a principle of Christianity which the West, a Christian West, must accept. One other factor that is overlooked in this article is that Gandhi had proved himself a leader before he began his fasts. By his life he had exemplified his truly noble character and as a result had won the unqualified admiration of his people, as well as of the opposing forces. In his last fast he attained that for which he prayed: a meeting between Moslems and Hindus that they might work out a peaceful solution to their age-old disputes.

Gandhi's belief in a diet is also worth our considering. Although many people felt that he went to an extreme in his eschewing meat, we know that we should curtail our use of meats. He maintained his strength—and the strength of this man was phenomenal—by eating grains and vegetables, including potatoes, and by drinking milk. In his later years he turned from goat's milk to cow's milk in order to encourage better care for the cows of India.

Gandhi likewise came early to accept the necessity for a day of rest. At first he used it differently from the Christian Sabbath, which is a day of worship, but he later imbued it with spiritual qualities. He imposed a day of silence on himself—and recognized the value of it. This served to renew his spirit and gave him an opportunity for contemplation and rest.

The three greatest of his doctrines are compatible with all that we hold dear: non-resistance, and "soul force". Non-violence is difficult to live by. But it is nonetheless the test of a great character;

it is far more difficult to turn from than to resort to violence. He who restrains himself can master not only himself but others also.

His non-resistance was an active not a passive thing—although it is spoken of as passive. It meant to Gandhi a non-cooperation with those who were violating what he felt were the rights of his people. He has often been compared in his patriotism to Washington and others; yet in reality his was a greater kind of patriotism since he fought for his country, not by the use of firearms, but by the use of non-cooperation—and he won just as surely as Washington won, for today India stands free. That she has her internal difficulties is no surprise, since she is young, and any young country will have her troubles to settle.

His greatest characteristic is his "soul force" which includes his love of all mankind—not bound by people or country—and his eternal search for truth. His love for his people prompted him to resume the clothes of his countrymen. He wore white, probably for many reasons, but at least one of them indicates his concern for the Indians: white must be kept clean; and he wanted to teach them cleanliness that they might keep well and that they might improve their living conditions. Another reason, too, is that white is a symbol of purity, a principle which Gandhi emphasized as an essential ingredient in his "soul force".

This love also prompted him to show his people the way to industry and to peace. He taught them, knowing that if he routed ignorance he would help them in their freedom. Many of the poorer natives had lost all incentive for improvement since they had been coerced for so long. He evolved a little spinning wheel that he used so that by force of example he would teach them the value of work.

With his passing a great soul has moved on; the non-resistant fight he started, he has left for us to finish. Surely those who

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The Plan of Happiness

THE research of science shows that conditions which make life possible on this earth are so precise and well planned and balanced, that if but slight variations were to take place, life would cease. For instance, if the rate of the earth's rotation on its axis were 100 miles an hour instead of its present 1,000 miles per hour our days and nights would be ten times longer than now. Then hot summer days would burn up vegetation, and the long nights would freeze up much on which we now depend. If the moon was much closer than it is, the tides it would cause would be disastrous and almost constant hurricanes would afflict the earth. Had the crust of the earth been ten feet thicker it would have so affected the content of oxygen in the atmosphere as to jeopardise all life, and had the proportions of the elements in the air been different our breath would end. If the temperatures of the earth were to vary as much as an average of 50 degrees life might be destroyed either by heat or cold. And so on do the learned men talk.

Latter-day Saints know that the earth was specially created by the Lord as a home for us, His children. The creation of the earth was part of the plan of salvation. That is why there is such complete balance in nature as to assure us proper conditions for maintenance of life.

The rest of the plan of salvation is just as balanced and precise as that part pertaining to the creation of the earth. Variations from the laws in the Plan of Salvation pertaining to our conduct interfere with our normal progress as effectively as variation in the natural laws would disturb conditions in the earth. The spiritual and moral laws of the Plan of Salvation are as important as the natural laws. Obedience to them is as essential to our ultimate welfare and happiness as is the

law of gravity essential to the maintenance of equilibrium in the universe.

These spiritual laws are the commandments of the Gospel. We should regard them as laws of progress and of happiness, as safeguards against retrogression, as barriers against the destroying effects of sin.

The commandment to "seek first the Kingdom of God and His righteousness" brings devotion, singleness of purpose, loyalty, allegiance, stability, integrity to those who obey.

The commandment to avoid profaning the name of Deity keeps us mindful of His holiness, keeps us from defiling ourselves by such profanation.

To keep holy His sacred Sabbath is to participate in a practice which draws us near to Him.

To honour parenthood and value life is fundamental to the survival of the race.

To be morally clean is to live above influences and practices which chill the heart, corrode the soul, and bring mankind into a type of slavery and suffering of which hell itself is made.

To avoid stealing, lying and the defacing of another's good name, to avoid coveting another's goods, is to live the Golden Rule, to be fair and honest in our dealings, and escape the effects of deceit and intrigue which to-day still keep the whole world in a state of fear and turmoil.

To live the Law of Love as taught by the Son of God is to rise above the base in life and to reach out to the divine. It is to come to a realisation of the significance of that great command: "Be ye perfect even as your Father in heaven is perfect." That is the purpose of life. It was toward the accomplishment of this

(Continued on page 48.)

Sunday School Sacrament Gem and Concert Recitations for June, 1948

Sacrament Gem.

I come to Thee all penitent,
I feel Thy love for me,
Dear Saviour in this Sacrament
I do remember Thee.

Gospel Doctrine.

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. D. and C. 87:8.

Gospel Message.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

1 John 4:7.

Seniors.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

1 Cor. 15:21-22.

Juniors.

Now faith is the substance of things hoped for, the evidence of things not seen.

Hebrews 11:1.

Intermediate Class.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. Proverbs 22:1.

Primary.

Honour thy father and thy mother: and, thou shalt love thy neighbour as thyself.

Matthew 19:19.

Kindergarten.

All that we need to do,
Be we low or high;
Is to see that we grow
Nearer the sky.

RELIEF SOCIETY CORNER

Ida G. Sharp

CABBAGE DELICIOUS.

1 medium cabbage, shredded and cooked in salted water to taste.

White Sauce.

2 heaping tablespoons butter.

2 rounded tablespoons flour.

2 cups cold milk.

Pinch salt.

1 cup cheese cut in small pieces.

Melt the butter in a pan, add the flour and blend well. Now add the milk gradually, stirring constantly until well blended and until it boils. Cook slowly now until the raw taste disappears then add the salt and the cheese. When the cabbage is cooked, drain and place in serving dish. Now pour the white sauce over the cabbage. It is a very delicious dish and gives the cabbage a very different taste. This white sauce is very nice on cauliflower as well.

Obituary

HETTA LIZZIE DOROTHY BACE MOORE.

The Durban Branch suffered a very sad loss in the passing away of their beloved sister, Sister Hetta Lizzie Dorothy Bace Moore, on Wednesday, April 21st, at the age of 68.

Sister Moore was baptized into the Church on July 25, 1909, and was one of the pioneer members of the Branch. She has always been a pillar of strength in the Church. Her love of the gospel and her testimony of its truthfulness has always been a source of inspiration to all those with whom she came in contact.

For many years Sister Moore was "Mother" to the numerous Missionaries who laboured in that portion of the Lord's vineyard. Her kindness and succour to them will always be remembered.

To Brother Moore we express our deepest sympathy, our love and humble prayers for your blessings and comfort.

Walk in Holy Places.—From page 37.

the world cannot stand another struggle comparable to that from which we have just emerged. They have said that civilization itself will fall if the world goes through another great war.

The Lord has promised his people protection and many other blessings if they will but serve him. But he has said that we must stand in holy places. Those holy places are paths of obedience to his commandments, paths of sincere devotion to his cause, paths of unity and faith and righteousness. If we thus live and thereby stand in holy places we may confidently expect his protection and his guidance no matter what may befall the world.

God, Unchanged, Everlasting.—From page 42.

with the cultural and intellectual development of the man creating him—this at best is anti-Christ; nor is there space in Christian faith for that other heresy that the God of Abraham, Isaac, and Jacob, and of Moses and of Israel of the time of Moses and later, is not the God of the Christian world, not the God of today. These heresies will condemn all who hold them.

The scriptures hold one language, that God the Father and his Only Begotten, Jesus Christ, are the same yesterday, today, and forever, from everlasting to everlasting, unchangeable. (D.C. 20:12-17.)

May this necessary testimony come to all on their way to immortality and eternal life, I pray, in the Son's name, Amen.

The Plan of Happiness.—From page 46.

end that the earth was made and all within or upon it. It was to help men achieve this goal that natural law was set in motion. It was for this purpose the other laws—pertaining to our behaviour—were given. As the natural laws make life on earth possible, so obedience to the spiritual laws of Christ allow life to continue, for in Him is Life.

Personality of God the Father.—From page 46. children, are in my image, in my likeness, and I am having my Only Begotten declare the same falsehood."

Why did he not so declare? Why? Because this heresy is error, born of Satan, and he is a God of truth.

God is a person, his Son is his express image, and man is in his likeness.

This we must know that we may be on our way to immortality and eternal life.

I bear this testimony, in the Son's name, Amen.

Mission News.—From page 43.

time. Twin daughters were born to Brother and Sister Alfred Shelver, of Rosebank, on Friday, April 9th. One of the twins passed away at birth. The other and the mother are doing nicely. We extend our congratulations and best wishes to the Shelvers.

The Cumorah Badminton Club has been organized and the following officers elected: James Vigus, President; Gordon Stuart, Secretary; LaJune Sharp, Treasurer; Anita Kehl, Ivar Marshbank, and Neil Hearne as Committee members. Their first League match, played on April 14th, was won 14—2.

The First Presidency has announced that beginning June 1st the subscription price of "The Improvement Era" will be 15/-.

Gandhi, a Man of Peace.—From page 45.

are Christian can do no better than to follow in his footsteps in this one regard at least: that we will not employ aggressive force in pursuing our ends, but that we will earnestly seek to employ love in all our dealings with one another.—From March 1948 "Improvement Era".

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